1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

Maria names, though, of course, very few Bison-horn women's names were collected. A noticeable difference is the absence from the Hill Maria of names given according to the day of the week on which the person named was born, such as Budhi (Wednesday), Mangru (Tuesday) and Lakhmu (Thursday); it has already been noted that the Hill Marias have no names for the days of the week. 551 177

Weaning

A child is breast-fed until it can both walk and take its own food by hand, sometimes as long as three years. Unlike the Bison-horn Marias, the Hill Marias have no weaning ceremony. 862

Education

There is no system of training Hill Maria children corresponding to the Gotul or Dormitory system of the Murias, except in the northernmost Hill Maria *parganas* of Padalbhum and Nurbhum. In the greater part of the Maria country, children learn simply by accompanying and imitating their parents and the elder boys of the village. At night the boys who are old enough to leave their mothers sleep in the communal dormitory, and in the evenings they sit outside the dormitory round the fire with the men of the village. When the corn is ripening and the men sleep in the field-houses, in many villages the dormitory is closed, and the boys sleep with their fathers or elder brothers in the fields. Thus from his earliest days the child learns the routine of village and tribal life from constant association with his elders. He is made to do his share of the field work, and taught the use of the bow and arrow and the setting of snares. Children of six and seven of both sexes join in the village and clan dances, very quickly mastering the steps. We have seen how they use bamboo *pak-dol* drums to master the rhythm of drumming. In the ordinary hill village there is nothing corresponding to the Muria custom of the dormitory owning and cultivating a field or fields and applying the proceeds either to dormitory feasts or to the purchase of beads; but in the Bastar Mar villages and, therefore, probably elsewhere in the Abujhmar hills fathers encourage children to keep their own pigs, which they sometimes sell to procure money or grain for buying beads and knives. Girls similarly soon learn domestic routine from their constant association with their mothers. They cannot associate with boys in the manner of the Murias, among whom every girl must attend the boys' dormitory every night and has her own *gotul* 'boy-friend' to serve, since these *gotul* unions must be between couples who could legitimately marry under the rules of exogamy, and in nearly all Hill Maria villages all the boys and girls are of the same clan and therefore kindred. Yet the girls make bead fillets, ear-tassels and necklaces for the boys, and the latter carve wooden combs for the girls. 861

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secluded for their first menstruation, known as the *piki-hurma-lon*; but generally speaking, Bison-horn Marias do not seem to hold in the same strength the Hill Maria fear of a woman in this condition.

For the birth of a child a separate hut or booth is erected in the compound, generally at the back of the house, known as the *er-nihitana-lon*, or water-washing hut. This is often little more than the roughest of booths, and considerably inferior to even a Bison-horn Maria pigsty. Here the mother remains for a full month, during which her husband is not allowed to go to his work. The delivery is assisted by an experienced woman relative or fellow-villager, who cuts and binds the navel-cord and washes the child immediately after it is born, and gives it to the mother to suckle. No food is given to the mother that day; on the next morning she is made to drink a decoction of the bark of the *kusum* tree (*Schleichera trijuga*), the root of the dwarf *chhind* palm (*Phoenix sylvestris*), and *kulthi* (*Dolichos biflorus*) pulses, pounded to a powder and boiled together, and an hour or two after this dose she is given a meal of warm boiled rice. She is dosed and fed in this way for six or seven days more, until the navel-cord falls off; and then she washes her whole body and is allowed to eat regular meals. At the end of the month the *lon-wa'ina* or Returning to the House ceremony takes place. The child is named with the aid of a medium, though actually names seem to be given for reasons very similar to those actuating Hill Maria choice of names. A pig, a goat or a number of cocks are killed, and the mother, having washed her clothes and her body, cooks the flesh, all the villagers and relatives being entertained to dinner. Thenceforward the mother is free to resume all her normal household and field work, and the father can resume his work.

I once witnessed an unusual naming ceremony. A son had been born after three elder brothers had died. It was considered that their deaths had been due to the hostility of some demon or of the familiar spirit of some magician, and on the medium's advice the baby had been suspended in a rough cradle over the rubbish-heap by the fence of the *bari* garden, and all the men present threw cow-dung and filth all round the cradle, shouting out '*Kacharu*' or 'Filth!', which name was given to the child in the hope that thereby the malignant power would be deceived into thinking that the parents set no value on the child.

Children are breast-fed for two years or more, as among the Hill Marias. It has been already recorded (page 219) that there is among the Bison-horn Marias a special weaning ceremony during the Jata Pandum at which the first solid food given to the children is a portion of the rice and meat offered to the Departed.